

## PROOF FOR SALÂT FROM THE DIVINE REVELATION:

### ALLÂH QUESTIONS:

Chapter 29 verse 51: **“AND IS IT (*i.e.* Al-Qur’ân) NOT ENOUGH FOR THEM that We (*i.e.* Allâh) have sent down to thee (*i.e.* Muhammad) the BOOK (*i.e.* Al-Qur’ân) which is rehearsed to them? Verily, in IT (*i.e.* Al-Qur’ân) is MERCY and a REMINDER TO THOSE WHO BELIEVE.”**

The true believers are defined in the following verse: If you did not study then it is futile to claim that you believe in Al-Qur’ân! Allâh knows if you lie or speak the truth!

Chapter 2 verse 121: **“Those to whom We (*i.e.* Allâh) have sent the Book (*i.e.* Qur’ân) STUDY IT (*i.e.* Al-Qur’ân) AS IT (*i.e.* Al-Qur’ân) SHOULD BE STUDIED: THEY ARE THE ONES THAT BELIEVE THEREIN: those who reject imân (faith) therein, (*i.e.* Qur’ân) - the loss is their own.”**

(Note carefully the words in this verse- only those who have studied Al-Qur’ân and understood IT will be classed as believers. Not those who did not study).

Chapter 2 verse 238: **“Guard<sup>1</sup> strictly your habit of prayer and (the habit of saying “Salâtulwusta”); and stand before Allâh with sincere devotion”.**

Chapter 2 verse 239: **“If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, CELEBRATE ALLÂH’S PRAISES IN THE MANNER HE HAS TAUGHT YOU, WHICH YE KNEW NOT (BEFORE).”**

**Note: ALLÂH says He taught us how to pray!**

- Chapter 26 verses 217-220: **“WHO (*i.e.* ALLÂH) SEETH THEE (MUHAMMAD) WHILE YE STAND (FOR PRAYER), AND THY MOVEMENT AMONG THOSE WHO PROSTRATE THEMSELVES.”** Chapter 22 verse 77: **“O ye who believe! BOW DOWN, PROSTRATE YOURSELVES, AND ADORE YOUR RABB and do good; that ye may prosper.”**

- Chapter 4 verse 102: **“WHEN THOU (O MUHAMMAD) ART WITH THEM AND STANDEST TO LEAD THEM IN PRAYER, LET ONE PARTY OF THEM STAND UP FOR PRAYER WITH THEE, TAKING THEIR ARMS WITH THEM; WHEN THEY COMPLETE THEIR PROSTRATIONS, LET THEM TAKE THEIR POSITION IN THE REAR, AND LET THE OTHER PARTY COME UP WHICH HATH NOT YET PRAYED; AND LET THEM PRAY**

---

<sup>1</sup>: **Guard**: verb (used with object) 1. to keep safe from harm or danger; protect; watch over: to guard the ruler. 2. to keep under close watch in order to prevent escape ...

**WITH THEE TAKING ALL PRECAUTIONS AND BEARING ARMS.....**” (Prostrations is in the plural) (verse 101 refers to shortening of SALÂT in danger situation)

- Chapter 2 verse 125: “Remember We (*i.e.* Allâh) made the House (*i.e.* Ka’ba) a place of assembly for men and a place of safety; **AND TAKE YE THE STANDING PLACE OF IBRÂHÎM FOR SAYING YOUR PRAYER. AND WE (*i.e.* ALLÂH)** directed Ibrâhîm and Ismâ’il to sanctify My House for those who circumambulate it, or use it as a retreat, **OR BOW DOWN OR PROSTRATE THEREIN**”

- **Tasbih:** “And during part of the night celebrate **His (*i.e.* Allâh’s) praises, and (۞) after the postures of adoration”.** (Note: the word ۞ has many meanings- viz: and, together with, with; as; whereas; by; also, consider...)

- **Dhikr:** “**WHEN YE FINISH THE PRAYER**, celebrate Allâh’s praises, standing, sitting down, or lying down on your sides but when ye are comfortable, **set<sup>2</sup> up regular prayers, for prayers are enjoined on Believers at stated times**. Chapter 4 verse 103. (**‘Stated times’** (see below) mentioned in Chapter 33 verse 42; Chapter 48 verse 9; Chapter 76 verse 25; Chapter 24/58; Chapter 52 verse 49; Chapter 17 verse 78; Chapter 7 verse 205; Chapter 11 verse 114; Chapter 20 verse 130). This is important information as to when the salât must be performed!)

### **DURATION AND RANGE OF THE TIMINGS FOR PRAYERS**

The following words have been used by the Qur’ân for **FAJR prayer**. An important point never to forget is that the Allâh states in many verses that **this is an Arabic Qur’ân** so that it makes things clear! If one wants to understand the Qur’ân then one must go to the original Arabic words meanings, otherwise one will misunderstand the meanings.

Chapter 52 verse 49: “**Idbarunnujum**” meaning “**retreat of the stars**”

Chapter 76 verse 25: “**Bukratun**” meaning “**morning time**” (Chapter 33 verse 42)

Chapter 30 verse 17: “**Hinatusbehun**” meaning “**when ye get the morning**”

Chapter 7 verse 205: “**Bilghuduwi**” meaning “**in the morning**”

Chapter 20 verse 130: “**Qabla tuluishshams**” meaning “**before the rising of the sun**”

---

<sup>2</sup>: **Set:** Transitive verb: **to establish or impose something that determines the scope or direction of future action; to reach a decision about something such as a price or time to put somebody or something into a particular condition;** transitive and intransitive verb to become, **or cause something to become, solid or hard**

The **FAJR** range is completely clear – from the earliest hours of dawn to just before sunrise.

**The Qur’ân has used the following words for ZUHR prayer:**

Chapter 17 verse 78: “**Dulukisshams**” meaning “**at the sun’s decline**”.

Chapter 30 verse 18: “**Hinatuzherun**” meaning “**when ye get the sun’s decline**”

Chapter 11 verse 114: “**Atrafunnahar**” meaning “**extremes of the day**” one extreme of the day refers to the **Zuhr** time.

**The Qur’ân has used the following words for ASR prayer:**

Chapter 33 verse 42: “**Asila**” meaning “**in the evening**”. (O You who believe! Remember Allâh with much remembrance; and glorify His Praises morning and afternoon.” *(Here we notice a typical way how Allâh does Tasrîf.)*

Chapter 20 verse 130: “**Qablalghurub**” meaning “**before sunset**”

The first part of the declining phase of the sun is the **Zuhr** time; while the last part is the **Asr** time.

**THE QUR’ÂN HAS USED THE FOLLOWING WORDS FOR MAGHRIB PRAYER:**

Chapter 30 verse 17: “**Hinatumsun**” meaning “**when ye enter the night**”

Chapter 11 verse 114: “**Zulafumminallail**” meaning “**approach of the night**”

Chapter 20 verse 130: “**Atrafunnahar**” meaning “**ends of the day**”

One of the ends of the day is the sunset. *The timing for Maghrib prayer is from sunset to the appearance of darkness of the night.*

**The Qur’ân has used the following words for ISHA prayer:**

Chapter 17 verse 78: “**Ghasaqillail**” meaning “**darkness of the night**”

Chapter 52 verse 49: “**Minallail**” meaning “**a part of the night**”

*The timings for Isha prayer is the portion of the dark hours of the night prior to our night sleep; if we break the night sleep for prayer it would be termed as the Tahajjud prayer (Optional or additional).*

**(5) The form of regular prayer in Islam.**

The Qur’ân mentions the standing, bowing, prostration and “rak’at”

- “The word ***rak’ah*** is derived from ***raka’a*** meaning he bowed down, and literally the ***rak’ah*** is an act of bowing down before Allāh.”

The Qur’anic salât is mentioned in many verses and we want to inform you that to us who follow the Qur’an salât is not new. Let us refer you to the following verse that says:

**Al-Qur’ân chapter 41 verse 43 states: “NOTHING IS SAID TO THEE (*i.e.* MUHAMMAD) THAT WAS NOT SAID TO THE MESSENGERS BEFORE THEE....”** (Linked verses regarding the messages brought by previous Prophets: Chapter 11 verse 120; Chapter 11 verses 25-34; Chapter 11 verses 50-53; Chapter 11 verses 61 - 63; Chapter 11 verses 84-90; Chapter 11 verse 96; Chapter 5 verses 72-73; Chapter 4 verse 44; Chapter 20 verse 133)

**Chapter 2 verse 2: “This is the Book; in IT (*i.e.* Al-Qur’ân) is guidance sure, without doubt, to those who fear Allāh;”**

**THE INSTITUTION OF SALÂT WAS ESTABLISHED BY ALL THE PROPHETS AND IS NOT NEW-**

Chapter 2 verse 111: “...Produce your proof if you are truthful.”

Refer Chapter 41 verse 43 and Chapter 21 verse 25 (not quoted). The verses below pertain to **SALÂT** of many Prophets, including MARYAM, and of ÎSÂ, (peace be upon them).

Chapter 20 verse 132. “Enjoin<sup>3</sup> **SALÂT on thy people (O Muḥammad)**, and be constant<sup>4</sup> therein. We (*i.e.* Allāh) ask thee not to provide sustenance: We (*i.e.* Allāh) provide it for thee. But the (fruit of) the hereafter is for righteousness.”

(i) Prophet **IBRÂHÎM** about his **SALÂT** in verses: Chapter 22 verse 78; Chapter 2 verse 125; Chapter 14 verses 35-36; Chapter 21 verse 73; Chapter 14 verse 37; Chapter 14 verse 40: (ii) **MÛSA** in Chapter 10 verse 87; (iii) **ÎSÂ** (a.s) in Chapter 19 verse 31; (iv) **MARYAM** in Chapter 3 verse 43; (v) Prophet **ISMÂ’ÎL** Chapter 19 verse 54; (vi) **MUḤAMMAD** in Chapter 26 verses 217-220 (**ALLÂH OBSERVES MUHAMMAD’S MOVEMENTS**) ; You (the people) **observe** the performing of Salât; 48/29; **DIRECTION** to face when performing **SALÂT**, 2/142 to 145; 150; **WUDHÛ** before Salât, 5/6; call to Salât (**AZAAAN**) Chapter 5 verse 58; be attentive in **SALÂT** Chapter 4 verse 43; establishing regular **SALÂT** in multiple, multiple ayât including Chapter 7 verse 170, Chapter 6 verse 72, Chapter 2

<sup>3</sup> : Enjoin: To direct, require, command, or admonish. to prescribe (a course of action) with authority or emphasis: to direct or order to do something:-

<sup>4</sup> :Constant: Not changing or varying; uniform; regular; invariable: Continuing without pause or let up: marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment

verse 125, Chapter 4 verse 103; shortening of Salât Chapter 4 verse 101; and many other related ayât on Salât!

(ii) Chapter 48 verse 29: **“Muhammad is the Messenger of Allâh. And those who are with him are strong against unbelievers, (but) compassionate amongst each other. THOU WILT SEE THEM BOW AND PROSTRATE THEMSELVES (IN PRAYER), SEEKING GRACE FROM ALLÂH AND (HIS) GOOD PLEASURE. ON THEIR FACES ARE THEIR MARKS, (BEING) THE TRACES OF THEIR PROSTRATION.** This is their similitude in the At-Taurat; and their similitude in the Al-Injeel is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allâh has promised those among them who believe and do righteous deeds forgiveness, and a great reward.”

(iii) *Note: Thou will see them bow and prostrate means that they were observed by the people around how they performed their SALÂT! If anyone observed how the prayer was performed during the lifetime of Muhammad and the believers continued the prayers in the same manner for hundreds of years there is no need for other books to teach us how to pray! Furthermore what cannot be disputed is we learnt the movements of SALÂT by observation from a young age of our parents. Later on we learnt to memorize the ayat to recite in SALÂT.*

(iv) Refer: Chapter 2 verse 239: **“[...], CELEBRATE ALLÂH’S PRAISES IN THE MANNER HE (i.e. ALLÂH) HAS TAUGHT YOU, WHICH YE KNEW NOT BEFORE.”** (*Allâh has taught us how to perform SALÂT!*)

Chapter 3 verse 39: “While he (i.e. ZAKARIYYÂ) was **standing** in SALÂT in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of YAHYÂ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous.”

Chapter 5 verse 13: **“Allâh did afore-time take a covenant<sup>5</sup> from the descendants of Isrâeel and We (i.e. Allâh) raised up among them twelve chieftains, and Allâh said: I am with you if ye establish<sup>6</sup> SALÂT, pay up the Zakât, believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....”** (cf: Chapter 2 verse 43)

---

<sup>5</sup>. Covenant: n. a mutual agreement, an engagement entered into between God and a person or a people- a dispensation, testament, to agree to, to stipulate

<sup>6</sup>. Establish- to found, institute, build, or bring into being on a firm or stable basis: to institute (as a law) permanently by enactment or agreement. Settle, to make firm or stable; set up, organize. Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

Chapter 14 verse 40: “O my **Rabb**<sup>7</sup> make me (*i.e.* **IBRÂHÎM**) one who **establishes regular SALÂT, and also among my offspring** – O our **Rabb**, and accept Thou my prayer.”

Chapter 19 verse 31: “And He hath made me (*i.e.* **ÎSÂ**) blessed wheresoever I be, and hath **enjoined on me SALÂT** and Zakât as long as I live.”

Chapter 19 verse 55: “He (*i.e.* **ISMÂ’ÎL**) **used to enjoin on his followers regular SALÂT** and Zakât and he was most acceptable in the sight of his **Rabb**.”

Chapter 20 verse 14: “Verily I am Allâh, there is no deity but I: so serve thou Me (*i.e.* Allâh) only, **and establish (keep up) (O MÛSA) regular SALÂT for celebrating my praise.**”

**Allâh observed Muhammad praying:**

Chapter 26 verses 218-220: “**WHO (ALLÂH) SEES THEE (MUHAMMAD) STANDING FORTH (IN PRAYER), AND THY (MUHAMMAD) MOVEMENTS AMONG THOSE (SAHABÂHS) WHO PROSTRATE THEMSELVES, FOR IT IS HE (*i.e.* ALLÂH) WHO HEARS AND KNOWS ALL THINGS.**”

Will any believer still contend after Allâh says Allâh observed the manner Salât was performed by Muhammad?

Chapter 17 verse 110: “**Say: “Call upon Allâh, or call upon Rahmân: by whatever name ye call upon him, (it is well): for to Him (*i.e.* Allâh) belong the Most beautiful Names. NEITHER SPEAK THY SALAH ALOUD, NOR SPEAK IT IN A LOW TONE, BUT SEEK A MIDDLE COURSE BETWEEN.”**

The recitation must be in a beautiful audible voice: 73-4!

Chapter 73 verse 4: “**Or a little more; and Recite the Qur’ân IN SLOW, MEASURED RHYTHMIC TONES.”**

THE SAHABÂHS!

Chapter 9 verse 100: “**The vanguard (of Islam) - the first of those who forsook (their homes- MUHAJIRS) and of those who gave them aid (ANSARS), and (also) those who follow them in (all)**

---

<sup>7</sup> : According to ar-Râghib al-Isfahânî who reveals the following in his Mufradât alfâz al-Qur’ân: That is, ‘the word **Rabb** originally means, **to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.**’ Please note that the word has different meanings when it does not refer to the Creator. **Refer to al-Qur’ân chapter 87: verses 1-3.** The word ‘Lord’ does an injustice to the real meaning of **Rabb**! **The attribute of Allâh, *i.e.* Rabb is the most used in the Qur’ân after the proper name, Allâh!**

good deeds, - well- pleased is Allâh with them, as are they with him: for them hath He (*i.e.* Allâh) prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity.”

Chapter 6 verse 38: “[...] “**NOTHING** HAVE WE (*i.e.* ALLÂH) OMITTED FROM THE BOOK, [...]”

In Chapter 20 verse 52: “**ALLÂH NEVER ERRS NEVER FORGETS.**” Chapter 19 verse 64: “**ALLÂH AND NEVER FORGETS**”

**If** the Prophet had not consulted his Sahabâhs as ordered and reached finality (mark the words: **enjoin, regular, establish, set up, consult** in the relevant verses) on the number of daily SALÂT, set times for performing and method of salâts (the basics of standing, bowing and prostrating in clearly mentioned in many verses, and the manner of reciting the Qur’ân in salât Chapter 17 verse 110) then Allâh would have surely admonished him as He has done in the following verses:

Chapter 66 verse 1: “**O PROPHET! WHY HOLDEST THOU (*i.e.* MUHAMMAD) TO BE FORBIDDEN THAT WHICH ALLÂH HAS MADE LAWFUL TO THEE? Thou (*i.e.* Muhammad) seekest to please thy consorts. But Allâh is Oft-forgiving, Most Merciful.**”

Chapter 80 verses 1-4: “(*i.e.* Muhammad) frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee (*i.e.* Muḥammad) but that perchance he might grow (in spiritual understanding)? - or that he might receive admonition, and the teaching might profit him?”

Chapter 8 verses 67-68: “**It is not fitting for a Messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allâh looketh to the Hereafter: and Allâh is Exalted in Might, Wise. Had it not been for a previous ordainment from Allâh, a severe penalty would have reached you for the (ransom) that ye took.**”

Chapter 33 verses 37/38: “**Behold! Thou (*i.e.* Muhammad) didst say to one who had received the Grace of Allâh and thy favour: “Retain thou (*i.e.* Zaid) (in wedlock) thy wife, and fear Allâh.” BUT THOU (*i.e.* MUHAMMAD) DIDST HIDE IN THY HEART THAT WHICH ALLÂH WAS ABOUT TO MAKE MANIFEST: THOU (*i.e.* MUHAMMAD) DIDST FEAR THE PEOPLE, BUT IT IS MORE FITTING THAT THOU (*i.e.* MUHAMMAD) SHOULDST FEAR ALLÂH. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We (*i.e.* Allâh) joined her in marriage to thee (*i.e.* Muhammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter**

have dissolved with the necessary (formality) (their marriage) with them. And Allâh's command must be fulfilled. There can be no difficulty to the messenger in what Allâh has indicated to him as a duty. It was the practice (SUNNAH) of Allâh amongst those of old that have passed away. **AND THE COMMAND OF ALLÂH IS A DECREE DETERMINED."**

Refer to chapter 33 verses 4, 5, wherein Allâh reminds the Prophet that his adopted son **Zaid should be called by his biological father's name** and not by the name of the Prophet. Furthermore, as can be observed anywhere in the world none of the 101 different sects have a difference on the number of the main obligatory prayers.

Chapter 4 verse 64: **"WE (i.e. ALLÂH) SENT NOT A MESSENGER, BUT TO BE OBEYED, IN ACCORDANCE WITH THE WILL OF ALLÂH (i.e. AL-QUR'ÂN). [...]"**

Al-Qur'ân: Chapter 5 verse 44: ..... [*Allâh declares*] **"...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) KAFÎRÛN (unbelievers)."**

Al-Qur'ân: Chapter 5 verse 45: ..... [*Allâh declares*] **"...and if any fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) ZÂLIMÛN (wrong doers)."**

Al-Qur'ân: Chapter 5 verse 47: ..... [*Allâh declares*] **"...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) those who FÂSIK'KÛN (those who rebel)."** (*Numerous similar verses of warning abound in Al-Qur'ân*)

*Allâh questions: what other **HADÎTH** will they believe in if not in His Qur'ân?*

Al-Qur'ân: Chapter 77 verse 50: **"Then in what HADÎTH (Message of Al- Qur'ân), after that, will they believe in?"** (*Check the Arabic Qur'ân please*)

***ALLÂH STATES EXPLICITLY THAT HIS QUR'ÂN IS THE MOST BEAUTIFUL HADÎTH:***

Al-Qur'ân: Chapter 39 verse 23: **"ALLÂH HAS REVEALED (FROM TIME TO TIME) THE MOST BEAUTIFUL HADÎTH (MESSAGE) IN THE FORM OF A BOOK, CONSISTENT WITH ITSELF, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration of Allâh's praises. SUCH IS THE GUIDANCE OF ALLÂH. He guides therewith whom He (i.e. Allâh) pleases, but such as Allâh leaves to stray, can have none to guide."** (cf: Al-Qur'ân: Chapter 22 verse 72; Chapter 23 verse 70; Chapter 43 verse 78; Chapter 74 verses 49/51)



Chapter 41 verse 40: **“THOSE WHO PERVERT (CHANGE THE MEANINGS TO THEIR WHIMS AND FANCIES) THE TRUTH IN OUR (ALLÂH) AYAT ARE NOT HIDDEN FROM US (ALLÂH). WHICH IS BETTER? - HE THAT IS CAST INTO THE FIRE, OR HE THAT COMES SAFE THROUGH, ON THE DAY OF JUDGMENT? DO WHAT YE WILL: VERILY HE (ALLÂH) SEETH (CLEARLY) ALL THAT YE DO.”**

Compiled by: Ahmed Moosa

Cape Town

21 October 2013.

(E. & O. E)